

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Ssad*![1] By[2] The Qur'an, the *Thekre* (*repute/ message/-reminder*) possessor.	صٓۚ وَٱلۡقُرۡءَانِ ذِي ٱلذِّكۡرِ ١
2. Rather who[r] unbelieved they[z] (*are*) in haughtiness[w3] and a discord.	بَلِ ٱلَّذِينَ كَفَرُواْ فِي عِزَّةٖ وَشِقَاقٖ ٢
3. How-many[4] We perished of before them of a generation; so they[z] called, while not then *mana'-ssen*[5] (*escape-place*).	كَمۡ أَهۡلَكۡنَا مِن قَبۡلِهِم مِّن قَرۡنٖ فَنَادَواْ وَّلَاتَ حِينَ مَنَاصٖ ٣
4. And they[z] wondered that came (*to*) them a warner of them; and said the unbelievers: this (*is*) a magician *kaththabon* (*iterative liar*).	وَعَجِبُوٓاْ أَن جَآءَهُم مُّنذِرٞ مِّنۡهُمۡۖ وَقَالَ ٱلۡكَٰفِرُونَ هَٰذَا سَٰحِرٞ كَذَّابٌ ٤
5. Has [*he*] made the *aalehata*[w] (*deities*)[w] an *elahan* (*a deity*) one; verily this (*is*) surely a thing (*of*) *aojabon* (*a wonderment*).	أَجَعَلَ ٱلۡأٓلِهَةَ إِلَٰهٗا وَٰحِدًاۖ إِنَّ هَٰذَا لَشَيۡءٌ عُجَابٞ ٥
6. And launched the chiefs of them (*saying they*[z]): that let-walk you[z] and *issbero* (*let-you*[z] *hold on patiently*) on your[n] *aaleha'te*[w] (*deities*)[w]; verily this (*is*) a thing (*to be/being*) wanted.	وَٱنطَلَقَ ٱلۡمَلَأُ مِنۡهُمۡ أَنِ ٱمۡشُواْ وَٱصۡبِرُواْ عَلَىٰٓ ءَالِهَتِكُمۡۖ إِنَّ هَٰذَا لَشَيۡءٞ يُرَادُ ٦
7. Not heard we by this in the [sect/faith]-she[y6] the last-she[y]; *en* (*not*) this except a fabrication.	مَا سَمِعۡنَا بِهَٰذَا فِي ٱلۡمِلَّةِ ٱلۡأٓخِرَةِ إِنۡ هَٰذَآ إِلَّا ٱخۡتِلَٰقٌ ٧
8. Has (*had-been*) descended on him the *Thekro* (*Qur'an*) from among us; rather they (*are*) in a doubt of My *Thekre*; rather *lamma* (*not yet*)[7] they[z] tasted a torment.	أَءُنزِلَ عَلَيۡهِ ٱلذِّكۡرُ مِنۢ بَيۡنِنَاۚ بَلۡ هُمۡ فِي شَكّٖ مِّن ذِكۡرِيۚ بَل لَّمَّا يَذُوقُواْ عَذَابِ ٨
9. Or do they have your[t] Lord's mercy-treasures, The Mighty The *Wahha'be* (*iterative Granter*).	أَمۡ عِندَهُمۡ خَزَآئِنُ رَحۡمَةِ رَبِّكَ ٱلۡعَزِيزِ ٱلۡوَهَّابِ ٩
10. Or for them the Heavens'[w] and the Earth's[w] proprietorship and what (*are*) between them both; then let ascend they[z] in the causes (*means*).	أَمۡ لَهُم مُّلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَاۖ فَلۡيَرۡتَقُواْ فِي ٱلۡأَسۡبَٰبِ ١٠
11. Soldiers, whatever far-there[8], *mahzoomon* (*he who is defeated*) of the parties.	جُندٞ مَّا هُنَالِكَ مَهۡزُومٞ مِّنَ ٱلۡأَحۡزَابِ ١١

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[1] See the *Lexicon* attached to this *Translation* for commentary on this.

[2] In Arabic the letter "**وَ**" is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is "*by*!" Therefore, since this *Ayah* begins by making an oath by the name of "**القرآن**," so we start with the word "*by*" and not "**وَ**" as "**وَ**" will *not* suffice the meaning!

[3] The word "**عزة**" here is *not* "prestige," of *widely recognized prominence of esteem and honor by others towards an entity*! This "**عزة**" is haughtiness, i.e. *scornful and condescending pride towards others*!

[4] The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"

[5] The word "**مناص**" is a *place* to escape to or take refuge into it!

[6] The word "**الملّة**" is a *feminine gender*, so its *qualifier* "last" is *likewise*! Hence, *superscripted*[w]!

[7] The particle "**لمّا**" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! It also could mean a particle of exception, i.e.: "*but*!" See **مغني اللبيب** and **القرطبي**!

[8] In Arabic the *demonstrative noun*: "**هنا**" "**هناك**" and "**هنا لك**" are used *respectively* for "here" (*near*), "there" (*middle*) and "far there (for the *furthest*)!" For the "**بعيد**"= "far," i.e. neither the *immediate* and nor the *middle* but the *far*! In English there are only *two* aspects of demonstrative nouns: *here* and *there*!

12. Denied-she[y9] before them *Noohen's* (*Noah's*) people and *Aadon* and Pharaoh the pickets'[10] possessor.	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو ٱلْأَوْتَادِ ١٢
13. And *Thamado* and *Lootten's* (*Lott's*) people and *lay'ka'te*(*wood's*[w])companions;those(*are*) the parties.	وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَٰبُ لْـَٔيْكَةِ أُوْلَٰٓئِكَ ٱلْأَحْزَابُ ١٣
14. *En* (*not*) All except denied they[z] the messengers; so, righted[11] [*My*][12] punishment.	إِن كُلٌّ إِلَّا كَذَّبَ ٱلرُّسُلَ فَحَقَّ عِقَابِ ١٤
15. And not wait[13] those except a shriek-she[y14] one-she[y] not for it[w] of a *fawa'qen*[15] (*time span between two she-camel milkings*).	وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيْحَةً وَٰحِدَةً مَّا لَهَا مِن فَوَاقٍ ١٥
16. And they[z] said:O, our Lord, let-hasten [*You*[s]] for us our chit[16] (*portion*) before day (*of*) the reckoning.	وَقَالُواْ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ ٱلْحِسَابِ ١٦
17. *Issber*(*let-[you*[s]*] hold on patiently*) on what they[z] say and let-remember [*you*[s]] Our *abda*[17] (*slave/worshipper*) *Dawooda* (*David*) the *ay'de* (*strength/might*) possessor; verily he (*is*) *awwabon*(*iterative repenter*).	ٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱذْكُرْ عَبْدَنَا دَاوُۥدَ ذَا ٱلْأَيْدِ إِنَّهُۥٓ أَوَّابٌ ١٧
18. Verily We subjugated the mountains with him, *yousabbehna*[18] (*she-they say: subhana Allah*) by the *aasheyye*[19](*last part of day*) and the *ishra'qe*[20] (*surrounding lighting due to sunshine from sunrise*).	إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ يُسَبِّحْنَ بِٱلْعَشِيِّ وَٱلْإِشْرَاقِ ١٨
19. And the birds, *mahshooratan*[w21] (*it-standers-thronged*)[w]; all for him *awwabon*(*iterative returnee-repenter*).	وَٱلطَّيْرَ مَحْشُورَةً كُلٌّ لَّهُۥٓ أَوَّابٌ ١٩
20. And We hardened his kingship and *aa'taynaho* (*We accorded him*) the *hekmata*[w22] (*wisdom*)[w23] and the speech-sunderance[24].	وَشَدَدْنَا مُلْكَهُۥ وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ وَفَصْلَ ٱلْخِطَابِ ٢٠

[9] The word "كذّبتْ"= denied[W] is in reference to the "people," which is جمع تكسير= *broken plural* in Arabic; so its reference must be *feminized*, as indicated by the "تْ" in "كذّبتْ!"

[10] The expression "*Pharaoh the pickets' possessor*" is the title of the Pharaoh at the time of Moses, either because *he built those pyramids that look like the pigs or pickets in the ground* or because *he fastened his victims with pickets in the ground* as he slew them!

[11] That is upon them!

[12] The speaker's pronoun "ي" in "عقاب," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي!

[13] The word "ينظر" here means "ينتظر," see القرطبي!

[14] The Arabic word "صيحة" is *singular feminine noun*, and its qualifying numerical "واحدة" is likewise *feminine*! Hence the prefix [she-] for both to indicate that!

[15] The word "*fawaq*" or "*fowaq*" means the time span between two milkings, when the udder has time to get some milk back into it!

[16] The word "قِطّ" is a *written deed*, or a *short letter* or *note*, i.e. a *chit* wherein stated *portion of provision or rewards*! However, *figuratively* "قِطّ" means book! Also it came to mean a "portion!" See التاج!

[17] The word "*abda*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration! This "*abda*" is a might-possessor in his worship to Allah, e.g.: he fasted on alternative days! This is rather very hard to do!

[18] The word "*yousabbehna*" means *she: it/they* say: "*subhana Allah*," that is: *we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*! Mountains and birds are "*broken plural*" in Arabic, so their reference is *feminized*, hence "يسبحن"= she-they/it say…..

[19] The word: "العشيّ" = "*last part of day*," this is *by and large*, See التاج! However, "العشيّ" could mean according to some *from immediately afternoon till morning*! Clearly there is *no* English *equivalent* for "العشى!"

[20] The word "الإشراق" = "الإضاءة و انبساط نور الشمس على الأرض، طبعاً بعد الشروق," see التاج! That means when the *sun fully rises over the Earth*! This is *not* to be confused with "*initial-sunrise*" = "البزوغ," i.e. when the sun *first appears* like the crescent but *not* fully out! And "الشروق" which is *basically* the atmospheric illumination/lighting due to the unobstructed *sunshine after sunrise*! Thus, "الإشراق" = *sunshine*!

[21] The word "*mahshooratan*" is an *objective plural noun*, with *no* English equivalent, meaning: *it-standers thronged*!"

[22] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[23] Ibid!

21. And has *atakaka*[x] (*descended/came to you*[g]) [x] *naba'o*[25] (*piece-of-significant-and-availing-news*) (*of*) the antagonist *edh* (*when/while*) they[z] climbed the niche.	۞ وَهَلۡ أَتَىٰكَ نَبَؤُاْ ٱلۡخَصۡمِ إِذۡ تَسَوَّرُواْ ٱلۡمِحۡرَابَ ٢١
22. *Edh* (*when/while*) they[z] entered on *Dawooda* (*David*); then [*he*] startled from them; they[z] said: let-not fear [*you* [s]]; twain disputants/antagonist transgressed some (*of*) us on some; so let-rule [*you*[s]] between us by the right and let-not *tosh'ttett* (*exceed* [*you*[s]]); and *ehdena* (*let-divinely-guide us* [*you*[s]]) to intent/center (*of*) the *Sseratte* (*road/way*).	إِذۡ دَخَلُواْ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنۡهُمۡۖ قَالُواْ لَا تَخَفۡۖ خَصۡمَانِ بَغَىٰ بَعۡضُنَا عَلَىٰ بَعۡضٖ فَٱحۡكُم بَيۡنَنَا بِٱلۡحَقِّ وَلَا تُشۡطِطۡ وَٱهۡدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ٢٢
23. Verily this (*is*) my brother, for him (*are*) nine and ninety ewe[26] and for me ewe-she [y] one-she [y]; then [*he*] said: let-[*you*[s]] sponsor me it[w], and [*he*] outwitted me in the speech.	إِنَّ هَٰذَآ أَخِي لَهُۥ تِسۡعٞ وَتِسۡعُونَ نَعۡجَةٗ وَلِيَ نَعۡجَةٞ وَٰحِدَةٞ فَقَالَ أَكۡفِلۡنِيهَا وَعَزَّنِي فِي ٱلۡخِطَابِ ٢٣
24. Said [*he*]: *laqad* (*verily, already and affirmatively*) [*he*] wronged[27] you[g] by his request (*of*) your[t] ewe to his ewes; and verily many of the mixers surely transgress some over some except whom[r] they[z] believed and worked the righteous-works[w] they[z] and (*there are*) a few of them; and presumed *Dawoodo* (*David*) that only We essayed him; so *istaghfara* ([*he*] *sought forgiveness*) (*of*) his Lord [*he*] and [*he*] tumbled, *ra'key'an* (*he who is markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*) and *anaba*[28] ([*he*] *returned-penitent*).	قَالَ لَقَدۡ ظَلَمَكَ بِسُؤَالِ نَعۡجَتِكَ إِلَىٰ نِعَاجِهِۦۖ وَإِنَّ كَثِيرٗا مِّنَ ٱلۡخُلَطَآءِ لَيَبۡغِي بَعۡضُهُمۡ عَلَىٰ بَعۡضٍ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَقَلِيلٞ مَّا هُمۡۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسۡتَغۡفَرَ رَبَّهُۥ وَخَرَّۤ رَاكِعٗاۤ وَأَنَابَ ۩ ٢٤
25. So We forgave for him *tha'leka* (*afar-that-it/*) [x]; and verily for him *endana* (*by munificence of/by Rule of: Us*) surely (*is*) a nigh [w] and *husno*[29] (*ultimately meritorious beautiful*) *ma'aabe* (*willful-penitent-return*).	فَغَفَرۡنَا لَهُۥ ذَٰلِكَۖ وَإِنَّ لَهُۥ عِندَنَا لَزُلۡفَىٰ وَحُسۡنَ مَـَٔابٖ ٢٥
26. O, *Dawoodo* (*David*); verily We made you[g] a vicegerent[30] in the Earth[w]; so let-rule [*you*[s]] among the mankind by the right and let-not *tattabe'a* (*closely-followed* [*you*[s]]) the *hawa* (*tendentious liking*) [x] then [*it*[x]] misleads you[g] *a'n* (*off*) Allah's path; verily who[r] stray/mislead they[z] *a'n* Allah's path for them (*is*) a severe torment, by what they[z] forgot[31] (*ceased paying attention to*) day (*of*) the reckoning.	يَٰدَاوُۥدُ إِنَّا جَعَلۡنَٰكَ خَلِيفَةٗ فِي ٱلۡأَرۡضِ فَٱحۡكُم بَيۡنَ ٱلنَّاسِ بِٱلۡحَقِّ وَلَا تَتَّبِعِ ٱلۡهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمۡ عَذَابٞ شَدِيدُۢ بِمَا نَسُواْ يَوۡمَ ٱلۡحِسَابِ ٢٦
27. And not We created the Heavens[w] and the Earth[w] and what (*are*) between them both falsely; *tha'leka*	وَمَا خَلَقۡنَا ٱلسَّمَآءَ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا بَٰطِلٗاۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ

[24] The expression "**فصل الخطاب**," is Arabic *tongue* expression meaning *sound-determination* by the speaker whereby a *sunderance* or *separation* of right and wrong become apparent!

[25] See the *Lexicon* attached to this *Translation* for "*naba'a*!"

[26] In Arabic *tongue* the word "*ewe*" could denote a *female* (*or a wife*)!

[27] The *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*!"

[28] The word "**أناب**" means *iteratively returned penitent*! See **الراغب**!

[28] The word "**خليفة**" is a *masculine* and the **ـة** in "**خليفة**" is for *intensification* as in **علاّمة**. See **كتب التفاسير، مثل: تفسير البيضاوي و روح المعاني لـ الألوسي**. Also "**خليفة**"=Ameer of the believers, *highest authoritative person*!

[29] Some *linguists* suggest that **الحسن** is for the *face* while **الجمال** is for the *parts of the body and other things*! See **الهادي**

[31] The word "**نسي**" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See **اللسان**!

(*afar-that-it/*)^{x}(*is*) presumption (*of*) whom^{r} unbelieved they^{z}; so *waylon* (*lengthy*: *woe/bane/valley in Hell*) for whom^{r} unbelieved they^{z} of The Fire^{w}.	كَفَرُواْ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُواْ مِنَ ٱلنَّارِ ﴿٢٧﴾
28. Or do We make who^{r} believed they^{z} and worked the righteous-works^{w} they^{z} like the corrupters in the Earth^{w}; or do We make the *muttaqeena* (*they that reverentially guard against Allah's displeasure*) as the *fujja're*[32] (*religious-cover-rippers*).	أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾
29. A book^{x} We descended it^{x} to you^{g} blessed^{x}; to ruminate they^{z} its^{x} *Aya'te*^{w} (*Qur'anic statements*); and to reminisce the *alba'be*[33] (*hearts-intellects staff*) possessors.	كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلْأَلْبَٰبِ ﴿٢٩﴾
30. And We granted for *Dawooda* (*David*) *Sulaymana* (*Solomon*); *ne'ama* (*most excellent*) the *abdo*[34] (*slave/-worshipper*); verily he (*is*) *awwabon* (*iterative returnee-repenter*).	وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٣٠﴾
31. *Edh* (*when/since*) (*had been*) paraded on[35] him by late afternoon the *ssafena'te*^{w}[36] (*horses that are poised on three legs and have the hoof of the forth leg barely touching the ground*)^{w} the coursers.	إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴿٣١﴾
32. Then [*he*] said: verily I loved, love (*of*) the *khayre*[37] (*horses*) *a'n*[38] (*off*) *thekre* (*Prayer for*) my Lord until it^{w} (*the sun*) faded by the veil (*of darkness*).	فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ﴿٣٢﴾
33. *Ruddo*[39] (*let-you*^{z} *forthwith return*) it^{w}[40] on me; then commenced [*he*] striking by the legs and the necks.	رُدُّوهَا عَلَىَّ ۖ فَطَفِقَ مَسْحًۢا بِٱلسُّوقِ وَٱلْأَعْنَاقِ ﴿٣٣﴾
34. And *laqad* (*verily, already and affirmatively*) We essayed *Sulaymana* (*Solomon*) and thrown on his chair a *jasadan*[41] (*tinged-physique*); afterwards *anaba*[42] ([*he*] *returned-penitent*).	وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾
35. Said [*he*]: my Lord let-forgive for me [*You*^{s}] and let-grant [*You*^{s}] for me a proprietorship not befitting for an *ahaden*[43] (*a lone/any-one*) of after me; verily You^{g} You^{s} (*are*) The *Wahha'bo* (*Ever/Stout Grantor*).	قَالَ رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا ۖ لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾
36. So We subjugated for him the wind^{w}; [*it*^{w}] runs^{w} by his command gently whence *assaba* ([*he*] *aimed*).	فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾

[32] The word "فجّار"= "*rippers of religious cover*," as the religious cover prohibits and prevents its wearer from committing crimes in the open! So when the rippers of religious cover rip off such a cover they *exceed* the bounds! See الراغب for the word "فاجر!"

[33] See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذو الألباب"= the *albab's* possessors!

[34] The word "*abdo*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

[35] It is important to note here that "على" = "*on*," in "عليه" is *adverb of time/place*, i.e. *circumstantial*, *state* or *condition*! See المغني!

[36] The word "*safenat*" means those horses that are *poised* on *three legs* and have the *hoof of the forth leg barely touching* the ground!

[37] The word "الخير" here *in this context* means "*horses*," as the Arabs call the *horses* by *such a term*! See اللتاج!

[38] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter "عن!"

[39] The word "رُدُّوها" is rooted in "ردّ" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you^{z} by a greeting^{w} then let-you^{z} greet by better than it^{w} or let-you^{z} forthwith-return it.^{w}" (S4: 86)!

[40] That is the horses!

[41] The word "جسدا"= a *tinged-physique* versus "*body*" be it *tinged* (colored) or *not*! See الراغـــــــب!

[42] The word "أناب" means *iteratively returned penitent*! See الراغب!

[43] See the *Lexicon* attached to this *Translation* regarding "أحد!"

37. And the Satans, each a builder and a diver.	وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٖ وَغَوَّاصٖ ﴿٣٧﴾
38. And others *muqarra'neena*[44] (*multitudinously bound*) in the manacles.	وَءَاخَرِينَ مُقَرَّنِينَ فِي ٱلۡأَصۡفَادِ ﴿٣٨﴾
39. This (*is*) Our giving; so *amnon*[45] (*let-[you^{s}] grace a boon^{w}*) or let-withhold[*you^{s}*] by other than reckoning/count.	هَٰذَا عَطَآؤُنَا فَٱمۡنُنۡ أَوۡ أَمۡسِكۡ بِغَيۡرِ حِسَابٖ ﴿٣٩﴾
40. And verily for him *endana* (*by munificence of/by Rule of Us*) surely a nigh^{w} and *husno*[46] (*ultimately meritorious beautiful*) *ma'aa'be* (*willful-penitent-return*).	وَإِنَّ لَهُۥ عِندَنَا لَزُلۡفَىٰ وَحُسۡنَ مَـَٔابٖ ﴿٤٠﴾
41. And let-remember [*you^{s}*] Our *abda*[47] (*a slave*) *Ayyouba* (*Job*) *edh* (*when/since*) [*he*] invoked his Lord: surely I touched/betided me the Satan by anguish and a torment.	وَٱذۡكُرۡ عَبۡدَنَآ أَيُّوبَ إِذۡ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلشَّيۡطَٰنُ بِنُصۡبٖ وَعَذَابٍ ﴿٤١﴾
42. Let-kick/run[*you^{s}*] by your^{t} feet^{w}; this (*is*) a *mughtasalon* (*water for bathing and showering*) cool and a drink.	ٱرۡكُضۡ بِرِجۡلِكَۖ هَٰذَا مُغۡتَسَلُۢ بَارِدٞ وَشَرَابٞ ﴿٤٢﴾
43. And We granted for him his family^{w} and their like with them, a mercy^{w} from Us and a reminiscence-/remembrance^{w}[48] for the *albab's* (*hearts-intellects staff*)'s possessors.	وَوَهَبۡنَا لَهُۥٓ أَهۡلَهُۥ وَمِثۡلَهُم مَّعَهُمۡ رَحۡمَةٗ مِّنَّا وَذِكۡرَىٰ لِأُوْلِي ٱلۡأَلۡبَٰبِ ﴿٤٣﴾
44. And let-take[*you^{s}*] by your^{t} hand a bunch^{x} (*of grass or shrubs*)^{x} then let-strike [*you^{s}*] by it^{x} and let-not [*you^{s}*] suborn; verily We found him *ssa'beran* (*patiently enduring suffering*); *ne'ama* (*most excellent*) (*is*) the *abdo*[49] (*a slave*); verily he (*is*) *awwabon* (*iterative penitent-returnee [he]*).	وَخُذۡ بِيَدِكَ ضِغۡثٗا فَٱضۡرِب بِّهِۦ وَلَا تَحۡنَثۡۗ إِنَّا وَجَدۡنَٰهُ صَابِرٗاۚ نِّعۡمَ ٱلۡعَبۡدُ إِنَّهُۥٓ أَوَّابٞ ﴿٤٤﴾
45. And let-mention/remember [*you^{s}*] Our *ebadana* (*worshippers/submitters/slaves*) *Ebraheema* (*Abraham*) and *Is-haqa* (*Isaac*) and *Ya'agooba* (*Jacob*) possessors (*of*) the hands/might and the *abssa're* (*insights/discernments*).	وَٱذۡكُرۡ عِبَٰدَنَآ إِبۡرَٰهِيمَ وَإِسۡحَٰقَ وَيَعۡقُوبَ أُوْلِي ٱلۡأَيۡدِي وَٱلۡأَبۡصَٰرِ ﴿٤٥﴾
46. Verily We refined them by a refinement^{w} a reminiscence^{w}/remembrance^{w}[50] (*of*) the home^{w} (*the world/the Hereafter*).	إِنَّآ أَخۡلَصۡنَٰهُم بِخَالِصَةٖ ذِكۡرَى ٱلدَّارِ ﴿٤٦﴾
47. And verily they (*are*) *endana* (*by Our munificence, by Our Rule*) surely of the *musstafeena*[51] (*superlatively and exclusively selected*) the *akhya're* (*the ones that are: bounteously endowed with riches/who are good all around*).	وَإِنَّهُمۡ عِندَنَا لَمِنَ ٱلۡمُصۡطَفَيۡنَ ٱلۡأَخۡيَارِ ﴿٤٧﴾
48. And let-mention/remember [*you^{s}*] *Ismaeela* (*Ishmael*) and *Alyasa'a* (*Eloisa*?) and *Thal Kef'le* (*Isaiah*?) and everyone (*of them is*) of the *akhya're* (*the ones that are bounteously endowed with riches and who are good all around*).	وَٱذۡكُرۡ إِسۡمَٰعِيلَ وَٱلۡيَسَعَ وَذَا ٱلۡكِفۡلِۖ وَكُلّٞ مِّنَ ٱلۡأَخۡيَارِ ﴿٤٨﴾

44 The word "مقرّنين" is "مشدّدة للكثرة," as stated in التاج و البصائ!

45 The word "مَنّ" in "أمنن" means "نعمة يُنعِمُها!" That a "*boon he graces it!*"

46 Some *linguists* suggest that الحسن is for the *face* while الجمال is for the *parts of the body and other things*! See الهادي

47 See the *Lexicon* attached to this *Translation* regarding "أحد!"

48 The word "ذكرى" is "*reminiscence/remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you^{g} to assuredly forget then sit not, after [the] reminiscence/remembrance" (*S6: 68*).

49 See the *Lexicon* attached to this *Translation* regarding "أحد!"

50 See footnote 4839 above regarding *reminiscence*!

51 See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word "اصطفى" means: *selected the best* from among other similars! The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "على!" In the case of (a) it *could* include *more than a single element*! In the case of (a) "الأصطفاء" is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "الإصطفاء!" In the case of (b) the subject of "إصطفاء!" is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

49. This (*is*) *thekron* (*Qur'an*) and verily for the *mutaqeena* (*they who reverentially guard against Allah's displeasure*) surely *husno*[52] (*ultimately meritorious beautiful*) *ma'aaben* (*penitent return*).	هَٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾
50. *Adnen's* (*Eden's*)[53] Paradise ^{w}/Gardens ^{w} *mufattahatan*^{w} (*fully opened, automatically get open*)^{w} for them the doors.	جَنَّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ﴿٥٠﴾
51. Reclining they^{z} (*are*) in it^{w}; they^{z} summon[54] in it^{w} by fruit-she^{y}[55] much^{w}[56] and a drink^{x}.	مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾
52. And they have *qa'sser'te-atta'rfey*[57] (*eye-extremities'* ^{w} *confiners*)^{w} *atra'bon*[58] (*agers-identical*).	۞ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ ﴿٥٢﴾
53. This, what (*is being*) promised you ^{z} for day (*of*) the reckoning/accountability.	هَٰذَا مَا تُوعَدُونَ لِيَوْمِ ٱلْحِسَابِ ﴿٥٣﴾
54. Verily this (*is*) surely Our *rez'qa*^{x} (*provision/victuals for sustenance*)^{x} not for it^{x} of depletion.	إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴿٥٤﴾
55. This; and verily for the tyrants[59] surely (*is*) eviler *ma'aaben* (*penitent-return*).	هَٰذَا ۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَآبٍ ﴿٥٥﴾
56. Hell ^{w} *yasslawna*[60] (*they* ^{z} *be broiled on/by*) it ^{w}; so wretched the *meha'do* (*bed/cradle/fixed expanse*).	جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾
57. This; so let taste it ^{x} they ^{z} *hameemon*^{x}[61] (*maximally heated/cooled water*)^{x} and *ghassaqon* (*cold-purulent*^{x}).	هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾
58. And another of its^{x} form [similars/pairs][62].	وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾
59. This (*is*) a drove *mugtahemon* (*temerariously-entrant*) with you^{b}; not welcome by them; verily they *ssalo*[63] (*they*^{z} *who broil on/by*) The Fire^{w}.	هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۖ لَا مَرْحَبًۢا بِهِمْ ۚ إِنَّهُمْ صَالُوا۟ ٱلنَّارِ ﴿٥٩﴾
60. Said they^{z}: rather you^{f} (*are*) not welcome by you^{b}; you^{f} offered/advanced it^{x} for us; so wretched the abode.	قَالُوا۟ بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ ۖ أَنتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ ٱلْقَرَارُ ﴿٦٠﴾
61. Said they^{z}: O, our Lord, who^{a} [*he*] offered this to us, so let-augment him [*You*^{s}] double torment in	قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا

[52] Some *linguists* suggest that الحسن is for the *face* while الجمال is for the *parts of the body and other things*! See الهادي

[53] The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عدن" is center of Paradise! According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a *prophet*, *seddique*, or martyr!

[54] That is whatever they *call*, *by way of their wishes*, they are provided!

[55] The word "فاكهة" = "*fruit*" in Arabic is *feminine-gender*! Hence it and *it qualifier adjective* are *feminized* by the suffix *-she*^{y}!

[56] This superscript (^{w}) is to *feminize* much!

[57] The expression "قاصرات الطرف" = "*eye-extremities' confiners*" means *those that restrict their sights to their husbands*!

[58] The word "أتراب" means they were *born at the same time*!

[59] The "*tyrants*" = "طاغون" those who are *oppressive, harsh and arbitrary in* their conduct!

[60] The word "يصلون" *transliterated* "*yaslawna*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

[61] The word "*hameemon*"="حميم," has *no* English equivalent *per se*! So, we *transliterate* and *parenthetically explain*! The word "*hameemon*"="حميم," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

[62] The word "زَوج" in "زوجين" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "زَوج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*!), (3) *hues*! See اللسان!

[63] The word "صالو" *transliterated* "*ssalo*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

The Fire[w].	فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾
And they[z] said: what (*is*) for us we see not men we were counting them of the evils.	وَقَالُوا۟ مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ ٱلْأَشْرَارِ ﴿٦٢﴾
63. *A'ttakhathna*[64] (*have we had taken and made*) them scornfully or (*had*) swerved *a'n* (*off*) them the *abssa'ro* (*insights/discernments*).	أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَٰرُ ﴿٦٣﴾
64. Verily *tha'leka* (*afar-that-it/*) [x] (*is*) surely right The Fire[w] folks'[w] dispute.	إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ ٱلنَّارِ ﴿٦٤﴾
65. Let-say [*you*[s]]: verily only I am a warner and not of an *elahen* (*a deity*) except Allah, The One The *Qahha'ro* (*Ever/Stout Subduer*).	قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٦٥﴾
66. Lord (*of*) the Heavens[w] and the Earth[w] and what (*are*) between them both, The Mighty The *Ghffa'ro* (*Ever/Stout Forgiver*).	رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّٰرُ ﴿٦٦﴾
67. Let-say [*you*[s]]: it[x] (*is*) a great *naba'on*[x65] (*piece-of-significant-and-availing-news*)[x].	قُلْ هُوَ نَبَؤٌا۟ عَظِيمٌ ﴿٦٧﴾
68. You[f] re *a'n* (*regarding*) it[x] (*are*) shunners.	أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾
69. Not [was] for me of a knowledge by the chiefs, the highest, *edh* (*when/while*) they[z] dispute.	مَا كَانَ لِىَ مِنْ عِلْمٍۭ بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾
70. *En* (*not*) (*being*) revealed[66] to me except that only I am *na'theeron* (*iterative warner*) manifester.	إِن يُوحَىٰٓ إِلَىَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٧٠﴾
71. *Edh* (*while/since*) said your[t] Lord for the angels: verily I am creating a human of a mud.	إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن طِينٍ ﴿٧١﴾
72. So *edha* (*when/if*) *sawwayto* (*I erected/evened/set*) him, and I blew in him of My *Rou'he* (*Soul*), then let-fall you[z] for him kowtowing.	فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٧٢﴾
73. So kowtowed the angels all (*of*) them wholes.	فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾
74. Except Eblis *istakbara*[67] ([*he*] *affirmed his prideful haughtiness*) and [*he*] [was] of the unbelievers/ingrates.	إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٧٤﴾
75. Said [*He*]: O, *Eblis*, what prevented you[g] that not[68] [*you*[s]] kowtow for what I created by My both Hands[w69]; have *istakbarata*[70] ([*you*[h]] *affirmed your*[t] *prideful haughtiness*) or you[h] were of the highs.	قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ ﴿٧٥﴾
76. Said [*he*]: I am *khayron* (*choicer/superior/worthier*) than him, [*You*[s]] created me of a fire[w] and [*You*[s]] created him of a mud.	قَالَ أَنَا۠ خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿٧٦﴾

[64] The word “إتّخذ” from “الإتخاذ” which is “إفتعال” for “الأتّخاذ,” as stated in لسان العرب; therefore, “إتّخذ” is always taking *and making/presuming some-thing* of what was taken! Thus, it is *not* just the mere *taking*!

[65] See the *Lexicon* attached to this *Translation* for “*naba'a*!”

[66] The word “أوحى” in “يوحى” denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And “الوحي” is *fire* or *king*! See اللّسان!

[67] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[68] The particle “أن” = “لِئلا,” see مغني اللبيب!

[69] The indication of the “hands” here says Emam القرطبي is for closeness of *hospitality* and *ennoblement extended to Adam* by Allah SWT! As in this world the “boss” does not directly do the work himself except by way *ennobling the product*! Others say: the “hands” are symbols of divine Might or Power! Under *all* circumstances, Allah's "Hands is unlike anything imaginable or knowable, as with respect to Allah: "None (*is*) as His like a thing," (S42:11), hence no place for comparison at all!

[70] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

77. Said[*He*]: then let-exit [*you*[s]] from it[w]; so verily you[g] (*are*) *rajeemon* (*one who is ever iteratively stoned/ cursed*).	قَالَ فَٱخۡرُجۡ مِنۡهَا فَإِنَّكَ رَجِيمٞ ٧٧
78. And verily on you[g] (*is*) My curse[w] to the *Deen's* (*Judgment's/ Requital's*) Day.	وَإِنَّ عَلَيۡكَ لَعۡنَتِيٓ إِلَىٰ يَوۡمِ ٱلدِّينِ ٧٨
79. Said [*he*]: my Lord, then let-reprieve me [*You*[s]] to a day (*to be*) resurrected they[z].	قَالَ رَبِّ فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ٧٩
80. Said [*He*]: so verily you[g] (*are*) of the *mundhareena* (*they who are reprieved*).	قَالَ فَإِنَّكَ مِنَ ٱلۡمُنظَرِينَ ٨٠
81. To day (*of*) the time, the *ma'aloome* (*that which is known*).	إِلَىٰ يَوۡمِ ٱلۡوَقۡتِ ٱلۡمَعۡلُومِ ٨١
82. Said [*he*]: by Your[t] prestige[w] surely I (*shall*) assuredly[71] *aghaweyannhom*[72] (*I cause them to indulgently stray and have disappointment*) wholes.	قَالَ فَبِعِزَّتِكَ لَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ٨٢
83. Except Your[t] *ebada* (*worshippers/ submitters/ slaves*) the *mukhlasseena*[73] (*purified and saved*).	إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ ٨٣
84. Said [*He*]: So the right, and the right [*I*] say.	قَالَ فَٱلۡحَقُّ وَٱلۡحَقَّ أَقُولُ ٨٤
85. Surely [*I*] assuredly[74] fill Hell[w] from you[g] and of whom[p] [*he*] followed you[g] of them wholes.	لَأَمۡلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنۡهُمۡ أَجۡمَعِينَ ٨٥
86. Let-say [*you*[s]]: not [*I*] ask you[b] over it[x] of remuneration and not I am of the *mutakallefeena* (*ones that are officious or pretentious*).	قُلۡ مَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٖ وَمَآ أَنَا۠ مِنَ ٱلۡمُتَكَلِّفِينَ ٨٦
87. *En* (*not*) it[x] except *Thekron*[x] (*Qur'an/ messenger-reminder*)[x] for the worlds.	إِنۡ هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ ٨٧
88. And surely assuredly[75] know you[z] *naba'a*[76] (*piece-of-significant-and-availing-news*) it[x77] after a while.	وَلَتَعۡلَمُنَّ نَبَأَهُۥ بَعۡدَ حِينِۭ ٨٨

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[71] The "ل" in "لأغوينهم" is a *juratory* "ل" = "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!
[72] The word "غوى," in "أغوِيَنَّ" = "إنهمك في الضلال و خاب," so *he: indulgently strayed and was disappointed*! See اللسان!
[73] The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment!
[74] The "ل" in "لأملأن" is a *juratory* "ل" = "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!
[75] The "ل" in "لتعلمنّ" is a *juratory* "ل" = "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!
[76] See the *Lexicon* attached to this *Translation* for "*naba'a*!"
[77] The pronoun "هـ" in "نبأه" refers to the *thekro*= The Qur'an!